

PROFANO MASTIX

OR,

A BRIEF AND

Necessary Direction concern-

ing the respects which are owing to

God and his Word, even in the most

common and ordinary Duties

of Life and Conversation

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1678.

1678.

1678.

1678.





TO
The Right Worshipfull M^r. AN-
THONIE TOPHAM, Doctour of
Divinitie, and Deane of *Lincolne*, all
health and happinesse.

Right reverend Sir,

IN token of that humble
respect which I owe to your
selfe, I am bold to dedi-
cate these poore endea-
vours to you, hoping that as my studies
long agoe abetted by your furtherance,
so a tribute of their fruits shall bee
now accepted at your worthy hands:
for though I reckon my selfe bound to
render

render more than what's contained in these few papers, yet (as Plutarch speaketh) non Minus regium summaeq, humanitatis, parva lubenti faciliq; suscipere animo, quam magna largiri. And thus I shall the rather hope, because herein I have chiefly laboured to cast out that filth and rubbish, wherewith the Philistims have stopped Abrahams wells: for they bee not the ancient, but the later times against which wee find a just complaint. And I would to God there were no cause: But (alasse) 'tis otherwise, insomuch that bee now is said to bee unsound, who will not side with factious opposites, nor yeeld to soothe the idle fancies, and needlesse feares of not a few. But as to a rotten mouth all things relish with a rotten

ten

ten tast, Oris non elementi vitio;
 so things wholesome and good, appeare
 contrarie to corrupt judgements: and
 therefore it makes not much what
 such men censure; especially the Author
 being sheltered under the favourable
 wing of your protection, which cannot
 but adde more life to the warrantable
 proceedings of him who wisbeth both
 your happinesse here and glorie hereaf-
 ter, And shall ever remaine at your
 service to be commanded,

JOHN SWAN

Novemb. 5.
 1638.

service to be commanded,
and shall ever remain at your
your humblest love and glorious service.
proceedings of him who will send both
but while more life to the world than
king of our protection, which cannot
being sustained under the favorable
such men continue; especially the Author
therefore it makes not much matter
contribute to further judgement: and
is thus: (which) one and good, appears
the rest, Ours non elementum vivit.

И А В С И Н О И

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The Epistle to the Reader.

Gentle Reader,

I Hope (ere long) to befriend thee with
a worke of better worth, if thou (in
the meane time) may find thee con-
tents in the acceptation. Sure I am
thou wilt find it cannot bee jud-
ged a needless labour. For whilst it
seekes the pacification of contentious spirits, by stri-
ving to give satisfaction concerning some things
now in agitation, it argues Gods glorie, the man-
ner of whose worship hath by degrees grown to such
a furdid and homely passe, as Religion hath (now a
dayes) lost much of that bright beantie, which it ar-
ges heretofore shee was knowne to have. But I re-
member the words of that wise King, Solomon. *Eccles. 7. 19*
Say not thou, What is the cause that the former dayes
were better then these? for thou dost not enquire
wisely concerning this. Which is as if it should bee
said, Late times may be as good as ancient, if men were
but willing to tread in the same steps that they have
trod: for the neerer a fountaine, the better the wa-
ter. Stand therefore upon the wayes (as the Prophet
speaketh) and consider: aske of the old wayes, *Jer. 6. 17*
which

To the Reader.

which is the best. And surely, among reformed Churches, there is none desires is more then Ours, and might be happy in it, if wee had among us no fleshy Vipers. But these as they are enemies to themselves, so also to others: for whilst some doe not only disobey, but defend their Disobedience, they payson many more both by their example and Defence. And what though they gaine a popular applause in their envious proceedings against the Church? this is but to make a bad case worse: For one man of judgement is better by farre, then a numerous multitude of the common sort; whose very wisdom is but as a light feather in matters of this nature, as being too farre above their reach. It were good therefore that the Church would not prescribe beyond his last; nor no man meddle but in his right Ver: for still then there will bee no end of Schisme nor Disorder; And so, no quick to the Church of God here planned among us. I say no more, but wish every saint to pray for the peace of their Holy Mother: for (as it is written in the Book of Psalms) They which love her shall prosper.

Psalm 136.

Book of Psalms) They which love her shall prosper.

Psalm 136.

Book of Psalms) They which love her shall prosper.

PROFANO

PROFANO-MASTIX;

OR,

A TREATISE FOR DIRE-
ction concerning the respects which
we owe to God and his house, even in out-
ward worship, and reverent using of
holy places.



Man that hath but an indifferent
insight into the poysonsome
humours of headstrong Schis-
maticke, and such as are daily
infected by them, may easily
discerne, that their affection
of paritie ends not in persons, but is trans-
ferred even to places also: whereupon it comes
to passe, that they doe as slightly esteeme of
Churches, as of common and ordinary pla-
ces; and of things sacred, as of things pro-
phane. But they may bee ashamed (if any
shame at all be left them) thus to revive and
foster the condemned heresie of *Arians* on
the one side, and of the *Eusebians* on the other
side. For whilst they stand thus affected, they
doe

B

The respects which wee owe

doe equally give life and nourishment to the dead spirits of each of those forenamed hereticks.

. And first concerning their Paritie which they would have among men of the Church, how dissongant it is to Orthodox doctrine, *Epiphanius* and Saint *Anstin*, in particular, besides the generall streame of other Fathers, have sufficiently declared: Insomuch, that if even *S. Hierome* himselfe in any of his writings seemeth to say any thing which may be thought not to jumpe directly, with what the other Fathers, and Scriptures have taught concerning this: it is truly and modestly imputed to him, by that learned * *Saravia*, as a private opinion, wherein hee favoured too much, that which was condemned in him already mentioned; I meane *Aërius*. Now may a man but appeale from *S. Hierom* in one place, to *S. Hierom* in another place: for writing *contra Luciferianos*, hee affirmeth plainly, that the Church of God consisteth of many degrees, the highest whereof he makes to rest in the Bishops: and they, as *S. Ignatius* (the disciple of *S. Iohn*) and *Dionysius*, (the scholer of *S. Paul*) have declared, are terminated in Christ immediately. In a word; as the 70 disciples were inferiour to the Apostles; so bee ordinarie Priests now to the Bishops: for as they succeed the Apostles; so doe inferiour Priests the 70 disciples. Which if it had bene crosse to
divine

* *Saravia de divers. Minister. gradibus.*

Ignatius Episc. ad Smyrn. Dionysius eccles. Hier. c. 5.

divine institution, neither would *S. Paul* have created *Timothie* and *Titus* Bishops; the one of *Ephesus*, the other of *Crete*: nor would the spirit of God but have cryed out against it, when those seven Churches of *Asia* were sharply taxed for their faults. For certaine it is, that albeit they were governed by Bishops, yet is there nothing spoken against either their admitting, or retaining of such a government. Nay let me adde, that *Philip* preached, and baptized, and converted *Samaritis*, but had not the power to ordaine them Pastours: and therefore *Peter* and *Iohn* are sent to impose hands, and give the holy Ghost, as in the eighth chapter of the Acts of the Apostles may be read at large.

And secondly, concerning Gods house, that it should nor be differenced from another place, was (a long while since) the prophane opinion of the *Eustasian* hereticks, and of the *Melesians* after them. But, that the streame of this filthy wickednesse might be the better stopped, this we know, that about 1313 years since, at *Consta*, a towne in *Paphlagonia*, there was a Councell held; wherein this heretick was confuted; and hee, with therest of his opinion, accursed. The Fathers of which Councell, in their subscription after their Canons, among other things, have these words: Wee honour (say they) the houses of God, and assemblies which are in them, as holy and profitable.

27 And afterwards, in the daies of *Charles* the great, there was a * Canon made in the Councell of *Tours*, wherein the people were required to behave themselves reverently in Churches. And in the next Canon of the said Councell (as also in the Councell of *Metz*, which was celebrated in the same yeare) no Judgement sears might be allowed to be either in Churches or their porches. And in the 48 Canon of that at *Metz*, there was order taken, that no wanton songs might bee sung there unto a Church: Nor might any one (except a Bishop or worthy Priest, or a religious faithfull Laick) bee buried in a Church. The like things were done at the Councell of *Arles* (so also in the Councell of *Stauburg*, which was 86 yeares after it.

Canon 52:

Canon 17.

Evangel. lib. 4.

кар. 17.

* See *Calvi-*
nus in Chron.

This Court

1000

70 2197 143

780
88A

* Helvic: 67

Alfred in Cro-

1994

Long before which times of *Charles*, the
Emperor *Justinian*, about the yeare of our
Lord God * 534. would not receive into his
Treasurie the vessels of gold which *Titus* took
out of the Temple, when it was destroyed, but
sent them to the Christian Bishops of *Jerusa-
lem*, there to bee disposed of, as they them-
selves thought meete. There was a Councell
afterwards, *viz.* the third Councell of *Bracara*
* about the yeare of our Lord 675. which
ooke order also concerning holy vessels: for,
in the second Canon of the said Councell, it
was decreed; that Vessels dedicated to God,
should not be abused, nor applyed to secular
and humane uses. Neither

Neicher

DEFECTIVE ORIGINAL

Neither is it but to be admired, how zealous the Emperour *Constantinus Magnus* was; for, being about to make warre with the *Persians*, hee caused a Tabernacle or moving Temple to be made to carry with him, that thereby he might alwayes have a holy place, and house for his God, sanctified and prepared for religious worship. Nor may this seeme strange: for as the *Iewes* had a moving house for their God, suitable to their owne condition whilst they lived in their Tents: So he, being to goe from home, provided a Tabernacle to doe his worship in; whereas, at other times, he had standing Temples, or Churches, and these built (even for their forme of fabrick) in some sort imitable to their fixed Temple at *Ierusalem*. For the primitive Christians were such followers of Antiquitie, rather then incliners unto noveltie, that they built their Churches with such distinction of Courts and places (although not for the same uses) as *Solomon* did his Temple. For as the *Iewes* had their *Atrium exterius*, their *Atrium interius*, *Sanctum*, and *Sanctum Sanctorum*; so had the first Christians their *Locus Penitentium*, *Auditorium*, *presbyterium* and *Sacrarium*.

*Euseb. de vita
Const. libr. 4.
cap. 36. Et See
crus. lib. 1.
cap. 4.*

*And lib. 1.
cap. 36. Et See
crus. lib. 1.
cap. 4.*

Nay, to goe a little higher; when the Emperour *Philip* favoured the Christians, and would have gladly joyned with them, hee might not bee permitted suddenly, untill hee had first stood in *Locus penitentium*, because

*Euseb. lib. 6.
cap. 33.
quod non nisi
per penitentiam
posset adire.*

in many things hee was still faultie.

Nay, higher yet: for in the dayes of S. Paul, when the *Corinthians* had prophaned the Church which was at *Corinth*, they were reprehended for it. Shall I praise you in this (saith the Apostle) I praise you not.

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Howbeit things are now growne to such a passe, that if God bee not served slovenly, wee are judged to be guiltie of superstition, or Idolatrie. Or, if wee respect the Church as the house of God, and will not suffer it to be prophaned, nor come into it but with feare and reverence, then wee are all for Poperie; and I cannot tell what. But I pray God (saith our chiefe and reverend Prelate) that the time come not upon this Kingdome, in which it will be found, that no one thing hath advanced, or prospered in Poperie so fast, as the grosse absurdities even in the worship of God, which these men, and their like, maintaine both in opinion and practise. And certainly, this is a feare which stands upon too good a ground. Slighe it not therefore, but rather esteeme that to bee a religious care, which earnestly desires a timely prevention. For as another (once also a maine pillar of Gods Church among us) hath discovered, there is nothing which doth more retaine many in recusancie, then want of due reverence in the house of God, and at his holy worship. I am priyie (saith he) there is no one thing doth more alien

L. Archbisch.
of Canterb.
speech in
Star-Cham.
June 14. 1637.

Bish. Andr. in
a Sermon up-
on Philip. 2.
10.

allen those, that of a simple mind, refuse the Church, then this; that they see so unseemly behaviour, so small reverence shewed this way. But sure, the Apostle * telleth us, our carriage there should be such, so decent, as if a stranger, or unbeliever should come into our assemblies; the very reverence hee teacheth there should make him fall downe and say, *Verely, God is among us*; to see us so respectively beare our selves, in the manner of our worship. And therefore though * Marquesse Rosny spoke home and fully, in regard of what hee saw at the Court and Canterbury (viz. *That if the reformed Churches in France had kept the same orders among them that wee have, hee was assured there would have bene in that Countie many thousand Protestants at that time more then there were.*) Yet had he come into our ordinary parish Churches, hee would have surely said, There is much wanting in that reverent behaviour which is required of devout worshippers, and more Protestants might be in England, if all places were alike ordered. Give mee leave therefore to insist upon five things concerning our assemblies, or worshipping of God in his house; and one more to be regarded at all times else; as well when there is no Assembly, as when there is.

The five be these. First, that at the time of publick worship, wee be not *Late comers*. Secondly, that we be not *Idlers*. Thirdly, that

* See the
1 Cor. 14. 25.

* Hee was an
Ambassadour
in the begin-
ning of King
James his
raigne for K.
Henry 4. of
France. See
the Confere-
nce at
Hampton
Court. pag. 38.

The respects which are due

that our deportment, at the time of our being there, be reverent. Fourthly, that our departure be not till all be ended. And then, last of all, that it be such as becommeth those who are going to their owne houses from the house of God.

I.

I shall take them in order. The first concerns our late coming, which is an ill discourse, and a fore evill; for they that bee backward in their service to God, are a great way behind in the way to heaven; and to preferre their owne fancies before godly orders, is to decline the steps of pious leaders. And of this they are guiltie, who be dull in their approach to the house of God. For, as the Lord loveth the gates of Sion, more then all the dwellings of *Israhel*; so the Children of God delight to bee there, as knowing that then they are come before him, in a more speciall manner, then when they were at home in their owne houses: Yea, and as they doe desire the heaven that is above: So also to be one with those in the heaven beneath. For that the Congregations of the Church militant, is a kind of heaven upon earth, is more then manifest: and *S. Iohn* (I doe beleeve) hath an eye thereunto, in that sacred booke of the Revelation. Thus it was with *David*: *My soules faith he* is *aspiring for God*; yea, even for the living God: *Oh when shall I come and appeare before the presence of God*. And in another Psalm, *I was glad when they said unto me,*

Psal. 17. 2.

Psal. 42. 3.

me, Let us goe into the house of the Lord. And in the Prophet *Isay*, it is foretold as a token of the flourishing estate of Christs Church, that many people shall say, *O come, Let us goe up to the mountaine of the Lord, to the house of the God of Iacob.* And in the Proverbs there is a blessing promised to them who seeke wisdom early: as also to those who watch daily at her gates, and waite at the Posts of her doores. And in the Acts, the good Christians were altogether with one accord in one place. The neglect whereof is no signe of true zeale, but a motive rather to stirre up the coactive power of Governours to compell them to come in, when they are called, that Gods house may be filled. It was so in the Parable, and must be so also in every particular Congregation. I find it therefore ordered in the ancient Church of Christ, that they which came not in the beginning should be subject to censure, as well as those who were absent, or as they who departed away before all was ended. To which purpose the authoritie of *Cyprian*, and forty seventh Canon of the Councell of *Agatha* is fitly alledged. But besides that sloth, which a slight regard of Gods house beget in many (as well Sectaries, as other careless Christians) who doe also heare? Nothing more, then that our prayers are common. And what of that? They are but as they ought. The Church of God would never order that they should be
other.

Chrysostom.
28. in 2 Cor.
cap. 8.

other. Our prayers (saith Chrysostome) are common; for all say the same prayer. The reason whereof is given by certaine Councils, *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum*; Lest perchance something might bee done through ignorance or carelesnesse, which might be contrary to the faith, as is expressed in the twelfth Canon of the *Alexandrian* Councell, in the yeare of our Lord 401. At which Councell *S. Austin* was present: For among others that subscribed, there was *Aurelius* Bishop of *Carthage*, and *Augustine* Bishop of *Hippo*. Five yeares before which, the third Councell of *Carthage* was * celebrated; (there also was *Augustine*;) and in the 23 Canon thereof, it was decreed, that not any prayers should bee used in the Congregations, but such as had beene formerly approved. Neither is all this but agreeable to our Saviours meaning; who (because hee delighted not in vaine babblings) taught his Disciples to make use, both of a short and set forme: And also how unfitting it ever was, to give way to private fancies in a publike assemblie, *S. Paul* declareth: For when yee come together, how is it (saith hee) that every one hath a Psalme, hath a doctrine, hath a tongue, hath a revelation? Let all things bee done to edifying: Long before which times, it was the counsell of *Solomon*; *Let thy words bee few*: for God regardeth not our prayers according to their

* Viz. in the
yeare 397.

See Math. 6.
7. 8. 9. &
Math. 23. 14.

1 Cor. 14. 26.

Eccles. 5. 2.

their length; but according to their strength and pithinesse. And indeed to have short formes, and often ejaculations, shewes the eagerness of the spirit, and is to be truly instant in prayer; to aske, to seeke, to knock.

Dare any therefore be so bold, as to vilifie the short and pithy prayers of the Church, and thereupon perswade the simple that they have just cause to becardie commers? Dare they affirme that they are but shreds and pieces, and not worthy the name of prayers; and that in the Letanie is a kind of conjuring? Prophane wretches as they are, to bee thus disordered: They might easily perceive, if they were not blind, that the Church goes piously to worke, according to the rule of Gods holy word: and may be no more blamed, no not for her *Lord have mercy on us; Christ have mercy on us, Lord have mercy on us*, and the like short eager requests; no more (I say) then our Saviour blamed the good woman of Canaan, devout *Bartimens*, or told us that the humble Publican displeased God, when hee said no more but, *God be mercifull to me a sinner*: An admonition yet (I hope) may come in time. Let these people therefore take heed, that God wipe not out their names out of the Booke of life; for scornning that Booke which containes the services of the living God: in which I know nothing contrary to his holy Word. Nay, rather this I know, that it well agreeth to the holy

See Math. 15.

22. 25.

Mark, 10. 48.

Luke 18. 13.

Scriptures, and in the substance, forme, and order thereof, to the formes of the ancient Church; containing things, not only of excellent use, but of absolute necessitie. For (that I may the better invite thee) let mee plead the cause a little further. Dost thou desire to confesse thy finnes? there's a forme of exquisite confession. Or dost thou desire to bee absolved? there's an order how the Priest shall absolve the truly penitent and faithfull soule. Or dost thou desire to praise thy God? there's an heavenly *Te Deum* for such a purpose? or dost thou desire to make an open confession of that faith which the orthodox Christians ever held? there be the three Creeds; namely, that of the Apostles, *Athanasius*, and the *Niceene Creed*: the two last of which are received of the Church, not as new, but as expositions, of the first. Their foundation is in Scripture, and are *Regula fidei*, even as the Decalogue is *Regula vite*. Or dost thou desire to pray as thy Saviour teacheth? there's the *Pater noster*, * A prayer which excells all others in many respects, as being the Gospels epitome, compiled by wisdom it selfe: so large for matter, so short for phrase, so sweet for order, as that it deserveth worthily to have the First and Most place in all our Liturgie. The first, saith *Tertullian*, as guide to the rest. The most, saith that learned *Hooker*, as a necessary complement to supplie whatsoever is wanting in the rest: This being

* Doctor
Boyle in his
Poem.

tanquam

tanquam sal, as a kind of Salt to season all and every part of the divine service. In which regard (saith our English Postiller) we use it often, as at the end of the Letanie, at the end of Baptisme, at the end of the Communion, and at the end of other sacred actions. Or againe, dost thou desire to give publike thanks (as a good Christian ought to doe) for publike benefits, or to be eased from generall calamities, or to be secured from common evils? why there, in that booke, be formes and patternes for such a purpose, yea, for the asking of those things which bee requisite and necessary as well for the bodie as the soule.

And will none of these things move thee to come betimes to Gods house? I doubt thy sanctitie, and suspect thy soundnesse. The place is holy, the service holy: And therefore let there bee so much holinesse in thee, as may bring thee cheerefully, early and devoutly to this holy place, and there make thee to be one with the rest in that holy businesse, which well becomes a holy Christian. For this is certaine, that our holinesse towards God concernes us one way, in that wee are men, and another way, in that wee are joyned as parts to that visible mysticall body, which is his Church. As men we are at our owne choyce, both for time, and place, and forme, according to the exigence of our owne occasions in private. But as we be the members of a publike body, the

service which is to be done of us, must of necessity be publike; And so consequently be performed by us on holy dayes, and in holy places. And thus I have done with the first thing; which is, that wee be not late comers.

The second concernes our Reverence in entering: which, how it ought (of right) to be performed, by degrees shall be declared.

In the Scriptures you know that wee read of *Moses* and *Aaron*, that they did their reverence at the very doore of the Tabernacle, *Numb. 20. 8*. And, take heed to thy foot when thou entrest into the house of God, is the wise mans counsell in *Eccles. 5. 1*. Hee forewarnes thee, that hee might fore-arme thee. And good reason that his counsell should be regarded; otherwise the heart that thou bringest with thee, is no better then *cor. fatui*, a fooles heart: enough to make a man be guiltie of evill, when hee should be doing of good. It is not sufficient to say, that although such outward worship was requisite under the Law, yet not now required. For before Iudaisme began, *Jacob* acknowledged *Bethel*, the house of God, to be a place of feare and reverence. Hee did no sooner perceive that it was an house of God, but hee presently began to be perplexed, for feare he had not behaved himselfe so in it, as of right he knew hee ought to doe in all such places. And albeit our Saviour said to the woman

Gen. 28.

man

man of *Samaritis* in the fourth chapter of *S. Iohn*, that the time was then at hand, that God should not be worshipped either at *Hierusalem*, or at mount *Garazin*; but that the true worshippers should worship the Father in spirit and in truth; yet did hee not say any thing for the abolishing of publike Places, purposely consecrated and set apart for publike worship. What then? I answer, that hee did declare the cessation of worship to be now at hand, both according to the custome of the *Iewes* worshipping at *Ierusalem*, and of the *Samaritans* worshipping upon the aforesaid Mountaine. For all such shadows, types, and figures, as pointed to the Messiah, must cease, the body being come. And in that regard hee useth the word Spirit by way of opposition: or as it is set against that commandement, which [in *Heb. 7. 16.*] is called carnall. And so also for the word truth; he speaketh of it, not as wee set it against a lie, but as wee take it in respect of the outward ceremonies of the Law, which did only shadow that which Christ performed in very deed: as even the *Geneva* note observeth. Or if that of Spirit and truth bee further urged, the better to colour mens want of reverence in the house of God: it is againe answered, that when outward or corporall worship, proceedeth from spirituall devotion, and is applied therunto; it is then a Spirituall worship; because, by this rule, it is joyned to that, which

2.2 q.84. art.
1. Ad primum.

which ought to bee the chiefe and principall
moyer in all our postures. And so saith *Aqui-*
nas, Quod etiam adoratio corporalis in spiritu fit,
in quantum ex spirituali devotione procedit, &
adeam ordinatur. And indeed, so long as man
hath a body as well as a soule, how shall hee
manifest his inward feare and reverence, but
by his outward devotion? or shall the soule
be subject, and the body free? 'Tis nothing so,
hee that made both requireth (as the Apostle
tels us) that we glorifie him in both. And so,
outward reverence, as well as inward feare,
doth necessarily belong to every Christian.
The true worshippers therefore should remem-
ber to addresse themselves with dread and hor-
ror, and enter with preparation as unto God;
prostrating, or bowing downe their bodies;
not only in token of their, both inward, and
outward humiliation; but also in regard of
the reverence which they owe to God, into
whose house, and before whose presence, they
are now entred. And indeed it is an humble
soule, that is both ready and willing to shew
and afford due reverence: whereas the proud
and haughty will rather kick against the pricks,
and (*Haman-like*) expect, that all should bow
the knee to them, but they to none; no, not
willingly to him, who is the Lord almightie.
But is it not written of *Salomon*, that when
Bathsheba came unto him, notwithstanding in
dignitie shee was his inferior, and then a peti-
tioner

Es que exte-
rius aguntur,
signa sunt in-
terioris reve-
rentie, Aquin.
sum. 2.2, q.84.
art. 1.

1 Kings 2.19.

W^hat is it that hee doeth, that hee hear of from his throne, and bowed himselfe unto her? Much more ought wee, that are worse then nothing, to shew all humilitie and reverence, when wee come before the presence of God. It is also written in the Gospell, that our Saviour would not have his Disciples enter into a mans house without salutation. And shall wee not thinke it to be a part of religious manners to doe as much when wee come into the house of God? when wee doe it, it is a kind of durifull salutation of the divine Majestie. And therefore as wee count them to be rude and disobedient, who will not bend their knees to their parents at their first approaches, nor bow their bodies to their betters when they come in place where they are: so be they both rude and disobedient, who will not only refuse, but dispute the case, and scoffe against this kind of worship, or bowing of the body at our first enterings into the house of God. It were easie to shew, that all Nations and Religions have beene carefull to expresse some reverentiall gesture at their first approaches into their Temples: and shall Christians now make question of it? We may bee too suspitious of superstition, and so bee superstitious in awayding that, which wee goe about to taxe and condemne in others.

Nor is it butt requisite that I also shew, which way our posture be directed. And so much the rather, because in the opinion not of a few
D here

here reflecteth that which is the greatest question.
For what more frequent in the mouthes of
many, then that such as worship towards one
thing, and place, rather then towards ano-
ther, are meere Idolaters? But I beseech you
condemne not without a cause, nor let your
zeale runne before your knowledge: For ado-
ration towards the Lords Table is a lawfull
worship. It can be no Idolatrie, because it is
no prostration before a false god, but before
the true; it being every jot as lawfull to make
use of the place whither, as of the place where.
So that either it must be unlawfull to use Ora-
tories or Churches to worship God in, or this
must be granted of directing our Aspect rather
one way, then another. And why one way ra-
ther then another? we shall find it to bee, in
regard of that which is most sacred, and of
most eminent relation to God in the Church.
For, as Gods house and honour goe together,
so the chiefe place must needs invite the wor-
ship of God towards it, as to the most presen-
tiall place: otherwise wee should exclude due
decencie from Religion, and be preposterous
in our worship, of which more shall be spoken
afterwards.

Object.

Oh but say some, let the matter be palliated
how it will; it is but an imitation of the Pa-
pists, in their worshipping of Images, who al-
ledge for themselves that they doe not worship
the Image, but God by the Image.

To

To which I answer, that to worship God by *Ans.*
 an Image, and to worship him towards some
 place and Monument of his presence, are
 things of a different nature. The one is abso-
 lutely forbidden by the Law of God; the o-
 ther wee find continually practised by his peo-
 ple, with his allowance and approvement. Nor
 doth it seeme to have beene any other practise,
 then what was first done *ex more generis huma-*
ni; as one in his letter to his friend hath truly
 expressed: Nature having taught them, as in
 their addresses to men to look unto their faces,
 So in their addresses to the divine Majestie, to
 accommodate their posture towards some-
 thing, where his presence was more declared
 and manifested, then else-where. Thus in the
 wilderness, without any precept to bind them,
 they worshipped God toward the Cloude, as
 the monument of his presence going with
 them, *Exod. 33. 10. & 34. 5, 8.* Then afterwards,
 when that monument was no longer, they loo-
 ked towards the Arke of the Covenant, or
 Mercie seate, both in the Tabernacle, and the
 Temple. And for this, it was no more com-
 manded then the former. There is indeed, in
Exod. 35. 22. a promise made to *Moses* of a pre-
 sence there; which is enough to signifie, that
 the Lord hath his throne in the places which
 are set apart and sanctified for his service. But
 neither was the Tabernacle made, nor did *Mo-*
ses reveale any thing that was told him concer-
 ning

night, till after such times as we are sure they
 had worshipped toward the Cloud. Nor last
 of all when it was erected, can it be any where
 shewne, that there went out a peculiar precept
 for such a practise: And yet the very saints of
 God, whilst they were alive (as well as those
 in heaven who worship towards the Throne) a-
 vowed the performance of it; as in many pla-
 ces of the Scripture well appeareth, some
 whereof are noted in the Margin. But among
 them all I may not forget that godly resoluti-
 on which was in the Prophet *David*; whose
 purpose was so serled concerning this, that let
 others be never so backward in it, hee would
 bee forward; Let others doe what they
 would; hee would doe what hee ought. The
 most expresse text of which intent is in the fifth
 Psalm, at the seventh verse, where his words
 be these: *But as for mee, I will come into thine
 house in the multitude of thy mercies; and in thy
 feare will I worship towards the Temple of thy ho-
 lineesse.* The word translated, *I will worship*, is in
 the Hebrew, *I will bow*; and therefore *Trenis-*
ius expresseth it by the Latine word, *incurva-*
bo. By which the Prophet meaneth, that for
 his part, being come into the outward Courts
 of Gods house, into which (and no further)
 it was lawfull for him to enter, hee would bow
 towards the *Supplicium sanctorum*, or chiefe place
 of Majestie, in honour of God, (as hee esse-
 where sheweth) whose house it was in all the
 parts;

Psal. 5. 7.

Psal. 28. 2.

99. 5. 138. 2.

Jon. 2. 4.

Mich. 6. 6.

2 King. 18. 33

See also 1 K.

8. 44.

Dan. 6. 10.

2 Chron. 6.

30. 1.

Psal. 5. 7.

Psal. 99. 5.

parts; but three His in more particular and
therefore called, *The Temple of his holiness*.

And may it not from hence be gathered, that
they who would have all places in a Church to
be alike holy, are greatly wide from the truth
of the matter? I doe suppose it true: and shall
make it more manifest, that they who would
have the Belfree as holy as the body of the
Church, the body of the Church as holy as the
Chancell, the Chancell as holy as the *Sacra-*
ment, or Altar-place, are much mistaken. For first,
as *S. Paul* hath said in another case, *Doth God*
take care for oxen? So may I say in this: *Doth*
God take care for Bells? or hath hee as much
respect to them, as to those things which are
more immediately employed in his service? I
thinke him more stupid then a stone, who will
believe it. There was a great difference sure
betweene the Ash-pans and the Altars; al-
though both were holy: So also betweene the
Bells and the Chalice. And if so: then also a
difference betweene the Belfree, and the Cham-
cell: For all things and parts are not consecra-
ted to one and the same height, as by and by
shall bee declared. Secondly, by this their
reasoning of a like holiness in every part and
corner of the Church, the holiness which
they grant to bee in Churches, seems in some
sort to be, as if it were inherent. But whether
that bee the consequence, yea or no, I will not
stand to argue; for sure I am, that in very deed

Aquin. Sum.
p. 3. q. 83. art. 3.

there is no such thing. Churches (saith *Aquin.* 843) and such inanimate things, though they be not capable of grace, yet receive by their consecration a spirituall power, whereby they are fit for divine service.

I shall therefore amplifie that, which I have already touched; namely, that the preheminence which wee give to one place above another, is onely relative; that is, in relation to those holy offices unto which the places consecrate are set apart: as also in relation to the presence of God in places consecrate. For to speake of these things further, according to the Scripture phrase, *The face or presence of God*, doth in this sense signifie [in the generall] a peculiar sacred place, where teaching, hearing, praying, sacrificing, and other duties of Gods publike worship useth to be performed. Thereby teaching us, that when wee come into Gods house, wee come as into his presence. For instead of that which is said in the *1 Chron. 16. 29. Bring an offering and come before him.* In *Psal. 96. 8.* it is, *Bring an offering and come into his Court.* I speake not therefore of the gracious and comfortable effects of his presence: For they (according to his promise) are best of all manifested by the sinceritie of our decent devotions: But I speake of that high honour, which hee himselfe vouchsafeth to such places, as are dedicated to him for his publike worship, viz. that they are accepted as his houses; must

Isay 66. 1, 2.
Math. 18. 20.

must bee so esteemed; and coming into them, wee are come as before his face, or sacred presence, in more speciall manner then when wee were in any place else. For though hee be *ubiq;*, yet hee would not have us thinke, that hee is *ubiq;*, *uniformiter*, but *aliter* *asq;*, *aliter*. And in that regard, even in places consecrate, one place may have a more neere relation to his presence then another, and carry with it (in particular) a more speciall signe or demonstration of his residence.

And therefore, first of all, in case the Act of Consecration bee but one, as some object; yet in relation to those holy offices unto which the places consecrate are set apart, it must needs admit of a different degree; because as all places are not for one purpose, no more are all offices of a like eminence. And so, a more awfull reverence, both in, and towards, one place then another. Yea, so farre were those particular degrees of Consecration evermore extended, that they belonged as well to persons, as to places; both when *Moses* was upon the Mount, and the people below, the Tabernacle pitched, the Temple built, and the Priests assigned to their severall charges.

And as then, the separation and difference observed redounded more and more to the honour of God: In like manner. For as there is no reason that the Lord should lose any part of his honour by sending of his Sonne: So nei-
ther

not one and the same degree. For if when we
 say, *Est Dominus in loco hoc?* Wee expound it Lippm. in
 Gen. 28. 12
 August. with *S. Austin*, that it is as if it should be said
*Est hic demonstratio domini; non enim Dominus
 in loco est*: then it must needs follow (even in
 our Churches) that in what part or place, wee
 have the most lively demonstration of his pre-
 sence, by something which is either done or
 said there, more then else where, as in a place, Aquin. 2. 2. q. 108
 art. 4. and at an instrument appropriated for that ser-
 vice, that there (I say) is the very highest de-
 gree thereof, and so, the highest Court of (or
 for) his holinesse: which is not unfitly called
 the place of Majestic throne, or most presenti-
 all place in all the Church. And although the
 particular service be not alwayes there in act,
 yet the demonstration ceaseth not; because the
 same place, and things, are reserved still for the
 same purpose, and Gods relative proprietie not
 abolished: the great signe of his presence still
 abiding.

Nor may this seeme strange, that in one and
 the same house there should bee such differen-
 ced degrees of his Presence: for, besides the
 reasons alledged, this we also find, that he him-
 selfe is well pleased to call one part as the place
 of his Throne; another, as the place for the
 soles of his feet: as is expressely mentioned in
Ezekiel, chap. 43. 7. And this his old people Ezek. 43. 7
 alwayes marked; keeping their distances, and
 directing their postures accordingly.

Whether it be lawfull
In imitation whereof, the Primitive Christians ordered to have their Churches built with the like distinction of places; and, that though the distribution of the Sacrament, might be in other parts, yet the Consecration thereof, might bee but in one, wherein stood the sacred Altar or holy Table; which was answerable to that Mercie-seate in the division of the Temple: upon which it was a custome to lay the booke of the holy Gospels, in stead of the two Tables of the Law; and wee have there the holy Eucharist, although the Pot of Manna be not now.

And well might they imitate such a platforme. For as the Christian Religion is come in place of the Iewish: so are our Churches come in place of theirs. Their Tabernacle was a patterne of their Temple, and their Temple a type of our Churches, even as all their service was a type of our Christ; as a learned Doctor hath delivered. Saint *Iohn* is witnesse to it: for though the Revelation be very mysticall, yet seeing the visions of things appertaining to the Christians, doe so frequently allude to the fashions of the *Jewes*, it is easie to bee gathered, that hee insinuates how wee are surrogated into their roomes for whom the Temple was built: and so, are to cast the forme of our Churches after that fashion: yea, and setting aside their Types and Figures (which were fulfilled in Christ) to serve God in our Holy places,

places, and upon our Holy dayes, as they did in and upon theirs. I may therefore conclude, that still there ought to be a place of Majestie, which by the Ancients was called either *Sacrarium*, or, *Θυσιαστήριον*: The last of which two words, properly signifying a Christian Altar, sheweth, that the appellation of the place was derived from thence: that is, the Altar sometimes gave the name to the whole place of Majestie: yea, and sometimes (as some affirme) to the whole Chancell it selfe, though (that only within the Ralle were properly the *Θυσιαστήριον* or *Sacrarium*. And as for the Ancients, *Ignatius* is an early one among them; Hee lived in the dayes of Saint *John*: and writing no Prophecie, might speake that plainly, which Saint *John* (as 'twas delivered to him) expressed mystically.

Or if you will that I open the matter more fully, then take it thus, *viz.* that because Saint *John* alludeth to the customes of the *Jewes*, and delivers his Prophecie to the Christians, and speakes as if his Visions were represented to him in the Heavens; it is as if it should be said, *Gods Church is in it selfe but one, though the parts be two, Militant and Triumphant*: And therefore, as the Church of the *Jewes* was ordered according to the manner of these Visions, So ought the Church of the Christians, in all and every of the Congregations appertaining to her. And as it ought, so it was in those her

* At the 35.
page of his
booke,

dayes of greatest puritie: striving thereby to
keepe as nere a resemblance of the one part of
Gods Church with the other, as they possibly
could; whether in the Heavens, or on the
Earth. And in this the * authour of the Holy
Table (though perhaps beyond the intention)
gives us his voice. For, speaking of the Kings
Majesties Royall Chappell (which is ordered
according to the manner of those forenamed
Visions) hee hath these words. *I hope (saith
hee) I shall over live and die in an awfull and
reverend opinion of that Sacred Oratorie, the vi-
vest resemblance I know upon the earth of that
Harmonie of the Cherubins wee looke for in the
Heavens.* Thus he: And it was truly spoke.
Wherefore it is the more to bee admired, that
hee should cast any scornes or slights upon it
afterwards, and not rather bee delighted to see
all other of Gods houses ordered according to
so good a patterne: for what better Harmonie
can there bee, then that the Church on Earth
conforme her selfe to the Church in Heaven.
And that thus shee hath done, in the dayes of
old, both before and after Christ, shall bee de-
clared. As for example: First of all, in the
Heavens *S. Iohn* witnesseth that hee saw a
Throne, and one that sat upon it: So in the
Temple (as formerly in the Tabernacle) was a
Mercie seate, the sacred Monument of Gods
presence there: And in the first Christian
Churches a *communion* or *Sacrament*, inclosed
with

with a Ralle, for the Holy Table; the signe likewise of his Residence. Secondly, in the Heavens the *Presbyters*, or 24 Elders had the preheminence of comming nearest to the Throne: So in the Tabernacle and Temple (as formerly at Mount *Sinai*) the people might not enter into the Courts of the Priests; Nor in the Primitive times was it lawfull for any Lay-man to come within the bounds of the Altar. *Nulli omnium qui sit in Laicorum numero, liceat intra sacrum Altare ingredi*, saith the 96 Canon of the sixth Councell of *Constantinople*. The passages likewise betwene Saint *Ambrose* and the Emperour *Theodosius*, mentioned by *Theodoret*, in his fifth booke, and severeenth Chapter (besides other testimonies) make it manifest. And last of all, *In the Heavens he saw the Elders, and foure living creatures fall downe and worship before the Throne*, Revelat. 19. 4. So, in the Tabernacle and Temple, holy men used to worship toward the Mercie seate, as they had done before towards the Cloud; Yea, and so also, in the first Christian Churches, they used to worship towards the Altar or Holy Table: For the Greeke Liturgies tell us of a threefold prostration that was made before it: Nay sooner yet, for Reverence done at it may be found by the learned, even in the dayes of that Ancient already mentioned: I meane *Ignatius*, who was made Bishop of *Antioch* (where the Disciples were first called Christians) *Ignatius ad Tralles.* *Ant.* 11. 26.

*Tertul. de
Penit. 9.*

Christians) nor above seven and thirtie yeares after Christs Passion: hee was one of Saint *Iohns* scholars, and died a godly Martyr. *Tertullian* (who was flourishing about 163 yeares after the said Passion) doth likewise testifie, that the Penitents used to fall on their knees before it. But did they therefore worship it? It were a shamefull accusation to say they did. A man when hee sayes Grace before his Table, or kneeles before his Bed, or other place, when hee makes his private prayers, may as well bee said to worship either his Table or Bed, as these men bee said to worship the Altar. Or thus, *Daniel* may as well bee accused for turning his face towards *Ierusalem*, *David* for looking towards the Temple of Gods Holinesse, the People for directing their aspect towards the Cloud; Nay, the very Saints and Angels for falling downe before the Throne, as they accused, who prostrate or bow before the Altar. For as *Daniel* being in captivitie, although hee turned his face towards *Ierusalem* when hee prayed, prayed not to it; nor *David* made the Temple of Gods Holinesse, the object of his adoration; nor the people in the Wildernesse, judged the Cloud to bee adored; nor the Saints and Angels in Heaven worshipped the Throne, although they fell downe before it: So in bowing, or falling downe before Gods Altar, it is not the Altar, but God that is worshipped. Furthermore, *Socrates* also reporteth, that *Alexander*

*Socrat. lib. 5.
c. 25.*

Alexander

Alexander Bishop of Constantinople, *Ad Altare progressus, humi coram sacra Mensa se in faciem prostravit*; meaning, that comming to the Altar, hee cast himselfe on his face, or bowed to the ground before that Holy Table. Or as some translate it out of the Greeke Copie, *Hee came into the Quire or Chancell, and bowed before the Holy Table. Sozomen* makes mention, that his prostration was, when he came *Ad Basin Altaris*, at the foot of the Altar. *Ad Basin Altaris procidens, totam noctem pronus humi jacebat.*

* *Viz.* Hee who was the authour of the Holy Table, pag. 194.

Sozom. lib. 1. cap. 28.

And in the dayes of the fift generall Council, the Archbishop of the foresaid place exhorted the people to doe their accustomed reverence, or to adore at the holy Altar. Also, in the dayes of Saint *Ambrose*, the Emperour is put in mind of the difference of places. And againe, did not the reverence of Holy Altars prevaile so farre with the furious Souldiers, and barbarous

Theod. lib. 5. cap. 17.

Goths, that (as the said *Ambrose* telleth us) they willingly felt downe and kissed them. And if you thinke that this act of theirs was more

Amb. lib. 5. Epist. 33.

then needed; I answer, that there is an honour due likewise to the very things themselves: which consisteth in a Veneration, or a reverent using of whatsoever belongeth to Gods House; and chiefly of those things which have most relation to his holy worship: otherwise wee should bee absolute allowers of profanation, and be (in a manner) as bad as those, whom our Saviour himselfe drove away from

from out of his Fathers House.

More testimonies might bee alledged, but these are enough, and too many (perhaps) may some man thinke, who careth not to tread in the steps of the holy Fathers: And yet even the authour of the Holy Table thinketh, that they did it decently and devoutly; as may bee seene at the 193. page of his booke: affirming more fully, some certaine * pages before, that although the Canon doth not enioyne it, yet reason, pietie, and the constant practise of Antiquitie doth. That Church-men doe it in Saint *Chrysostomes* Liturgie; and the Lay-men are commanded to doe it in Saint *Chrysostomes* Homilie, bequeathing them to *Donatus*, who can practise all manner of Curtesies for Maskes and Dances, but none (by any meanes) for Christ, at their approach to the Holy Table. Whereupon hee doth not so much accept against this kind of worship, as that the Communion Table should be called by the name of Altar: a poore quarrell; and such as Antiquitie knowes not how to countenance. It had beene good therefore if our Church had never beene troubled with such verball contentions. But to give satisfaction in this, let us looke among the Antients for our better quiet.

And first I will begin with the second (or as some dividethem) the third of the Apostles Canons, where the word *Communion*, or Altar, is twice used for the Holy Table.

Ignatius

Ignatius also in his *Epistles ad Philadelphenses, Trallenses, and Ephesios*, hath the same word for the same thing.

Iustin Martyr and *Irenaeus* are well enough knowne to call the *Eucharist*, both an oblation and a Sacrifice: and therefore not to be doubted, but that they called the place or seate thereof (as well as their Predecessours, and Successours) *ἑσυχαστήριον*.

Tertullian likewise, in that testimonie of his already mentioned, as also in * other of his writings, used the word *Altar* for the *Communion Table*.

And *Saint Cyprian*, in many of his *Epistles*, doth the like.

So also doth *Eusebius*, who lived in the daies of that famous *Constantine*.

Ambrose also, who was in the daies of *Theodosius* (a second *Constantine*) saith no lesse.

And in *Gregorie Nissen* the like phrase is used.

So also *Saint Austin*, *Optatus*, and generally so many others, as cannot without tediousness be related. Howbeit, this must be remembered; that (as a worthy * authour hath declared) *Saint Chrysostome* affirms it of our *British* in his *Islands*, saying, *The British Islands, which lie out of this Sea, and are in the Ocean it selfe, have felt the power of the Word: for even there also Churches and Altars are erected*.

Now if in these testimonies the Apostles

F

Canons

2 Cor. 10. 12

Canons bee misliked, it cannot bee in respect
 of the first of them; but rather that some o-
 ther were added to them, and continued under
 the same title still. Or, if the place of Saint
Paul to the *Corinthians* be objected, where hee
 saith, *You cannot communicate of the Table of*
the Lord, and of the Table of Devils; It is an-
 swered that there is another place equall to it,
 in *Heb. 13. 10.* where hee also saith; *Wee have*
an Altar whereof they have no right to eate, who
serve the Tabernacle. Not that the materials of
 the Table or Altar can bee eaten; but that they
 who come to the holy Communion, partici-
 pate of that which is there consecrated, and
 from thence distributed. And indeed we com-
 municate from the Altar, as from an Holy Ta-
 ble, of that heavenly banquet which in the
 Sacrament of the Lords Supper is afforded to
 us: And from the Table, as from an holy Al-
 tar, wee offer unto God the Memorie of that
 Sacrifice which his dearely beloved Sonne
 once offered upon the Crosse. And so, though
 wee have neither any bloody Sacrifice, as a-
 mong the *Jewes*; nor any unbloody propitiato-
 rie Sacrifice, offered for the Quick and the
 Dead, as among the *Papists*; yet wee have a
 commemorative Sacrifice, done in remem-
 brance of Christ, and of his death and Passion.
 And therefore one and the same thing may bee
 called both *A Table* and an *Altar*. *A Table for*
the Lords Supper; and an *Altar for the Memo-*
riall

shall sacrifice of our Lords death. Or will you have it yet more full and plaine? then know, that as the Apostle in the one place, calls the Altar of the Pagans by the name of Table; so in the * other place, hee calls the Table of the Christians by the name of Altar. For as hee compares eating with eating; so also Altar with Altar, or Table with Table; using the appellation with indifferencie, as wee also find in some other places of the Booke of God, viz. * *1 Cor.* 10. 21. * *1 Pet.* Heb. 13. 10.

Nor againe, if things bee well weighed, can it but probably appeare, that Christ [in *Mat.* 5. 23.] taught Christians, that even in the dayes of the Gospel, there should bee something still, which should beare the name of Altar, in the holy place of their Assemblies: at which they might not offer, except they were in perfect love and unitie one with another. For in that Sermon where this duetie is commanded, the Precepts given were not legall, but Evangelicall; it being a degree above the righteousness of the Scribes and Pharisees, to seeke such peace as was then preached upon the Mountaine: No tradition of the Elders, or other Law, being knowne to urge any such direction, as was there delivered.

Whereupon, considering one thing with another, it may be concluded, as in a plaine case, that by both names that sacred seate of the body and blood of our Saviour, as *Optat*

saileth it, hath bene promiscuously and indifferently called from the first beginning of the Christian Church.

They goe wrong therefore who will be led by vulgar opinion, and astonished by popular reports of they know not what. *Rome* indeed hath made many things offensive to ignorant eares: But it is neither vulgar opinion, feare, nor heare say, that can disprove a truth. For, as shee seekes no corners, so, being suffered to display her colours, shee cleares her selfe against all sorts of opposites, bee their temper what it will.

To returne then to the matter in hand, *Antiquitie*, and that grounded upon Scripture, takes from it (as well as from what is appendant to it) all and every just aspersiō of innovation. And verily those Sainted times loved the great God of Heaven and Earth too well to love any thing like him. They knew him to bee a jealous God, and therefore did not adore the thing or place toward which they worshipped, but God alone to whom this homage is due.

Iust. Marr. ad Oribod. quest.

118.

See also *Ter-*

zul Apol. c. 16.

Orig sup. N. 5.

Hom. 5. de spir. sanct.

c. 27. Aug. de

Serm. Dom. in

Mont. lib. 2.

c. 19. cum mund.

et alit.

It cannot bee (saith *Iustin Martyr*) that at the time of our Prayer wee should looke at all the parts of heaven at once; therefore we worship looking towards one part: [*viz. the East.*] Not that that is only of Gods making, or that hee hath chosen that only for his dwelling; but because it is the place appointed for that worship and service which wee performe to God,

God. Adding moreover, that from whom the Church received the custome of praying from them also it received where to pray: that is, from the Apostles. Thus that godly Father and blessed Martyr, who was famous about 117 years after Christs Passion: expressly witnessing, that this order came first from the Apostles, viz. that Christians direct their aspect towards the East when they pray or worship. *Terullian* witnesseth the same order: and so doth *Origen*, *Athanasius*, *Basil*, *Gregorie*, *Nissen*, Saint *Austin*, *Damasce*n, with many others. Nor can the Centurie writers but affirme it; most of our Churches (excepting some of late) being built for scituation accordingly.

From which direction thus delivered, was clearly shewed, that albeit in the Jewish Tabernacle and Temple the Western part thereof was chiefe, yet not so in the Christian Churches: for in ours, the Easterne part must be preferred. And as with them the Western part was chiefe, because the Mercie seate was there: so with us the Easterne part, because the Holy Table is placed here.

And for the scituation of both these, there was just cause why they should bee rather so then otherwise. For the *Jewes* wee know were in the times of darknesse, in comparison of our times of light: Their Tabernacle therefore and Temple had the place of highest Majestic in the West: towards which they

looked for want of the Sunnes appearance, Christ was then unborne. But wee are in the dayes of a better light, the Sunne is risen and visiteth us; *as the Day*, or Easterne light from on high, *Luke 1. 78.* Wee therefore, in acknowledgement thereof, turne our faces toward the East, have there the place of highest Majestic, and by turning thither professe our times to be the times of light.

*Damas. de Or-
thod. fid. lib. 4.
c. 13.*

To which may be added that of *Damasceus*, affirming that when Christ hanged upon the Crosse, hee was placed so as that his face looked into the West, and therefore could not be seene, but of those whose faces were directed towards the East. Which, together with the former, was also a reason why the Christians had cause to preferre the Easterne part of their Churches, before the Westerne, and to place the Altar of their commemorative Sacrifice rather there, then else-where.

Yea, and further, because the Divell is Gods Ape, the *Pagans* looked into the West as well as the *Jews*. That therefore, in opposition to the one as well as the other, wee may renounce the Divell whom they served in their heathenish Idolatrie, as well as the religion of the *Jews* who denie Christ to be come, wee turne to the East, and so enter a covenant with the Sunne of righteousness. And of this last, Saint *Ambrose* (among other of the Fathers) speaks after this manner: *Thou art turned to*

the East, because hee who renounceth the Diuell, is conuerted to Christ, and beholds him, direct & obliuisc, with a direct aspect. Vnto which custome (as is probably supposed) Saint Iohn seemeth to allude, in *Revelat.* 7.2. For there the Angell ascends from the East, to meet and embrace them that looke towards him, and seal: them with the seale of that Sacrament by which Christians seale their service vnto him; as in Master *Kates* is well observed. Here therefore wee are to seate the Holy Table, as in its proper place. Nor was it ever otherwise among Christians, when they might be suffe- red to doe as they would, except in some parti- cular Churches, which can be no fit president to be opposed against a generall practise.

And thus as I can see no reason why any should be offended at a decent and holy reve- rence when wee come into the House of God, which all Religions have beene carefull to performe: so, much lesse, that they should grudge against it, when wee doe it towards that place, where the high and heavenly Mysteries of our salvation are to be consecrated, and ce- lebrated with all the solemnitie, and deuotion wee can possibly imagine. Here it is that wee haue our perfectest communion with God. It begins indeed in Baptisme, but ends in the Lords Supper; (for higher wee cannot goe till wee come in heaven) and they are the best Saints that are admitted to it; at the least wee
 judge.

judge them such, because such they should be. For though all may come to the Word, and be present at our ordinarie Service; yet when this commeth, all but the faithfull must bee gone. *He, Missaest*, was that which was said of old: yea, and still the unworthy are not to bee admitted; but the rest invited to come and draw neere, that they may receive this Sacrament to their comfort, and have that high advancement of being fed at Gods owne Boord with the body and blood of his beloved Sonne.

Say not therefore any longer, Why are not the Font, Deske, or Pulpit, as holy as the Table: for this is the highest advancement that a Christian hath; and although the Lord bee present in all his holy Ordinances; yet here more specially, inasmuch that the Holy Table or Altar must upon necessitie bee evermore taken as the great signe of his presence, as carrying with it the highest relation thereunto. Shall we come into these houses (saith one) and neere those places, as wee come into a common Inne or Ale-house? is there no respect, no regard to be shewed in the one above the other? I thinke reason and discretion will teach us the contrary. For (as another also speaks) it is just that that place have a preeminence above the rest, from which vertue and efficacy is derived to the rest: for all benefitts and mercies to bee dispensed

dispensed to us, come from the death of Christ, which (as is most certaine) is represented there.

This place therefore may bee well esteemed as a Mercie Seate, where God (according to his being in such holy places) may bee said to sit, graciously reconciling a sinner to himselfe by the blood of his Sonne. For though in Baptisme there bee some externall resemblance of Christ crucified; yet here more fully; and therefore specially commanded to bee done in memorie of his Passion. Yea here (I say) the speciall place of Majestie, and that so, as it may be well esteemed as a Mercie seate. For in brieft, (that I may recapitulate the summe of all,) First, as even that thing or place, which is dedicated to the highest office in our worship, or to the most sacred Myserie of our religion, must needs be the Most holy; although not by any internall inherent qualitie infused, transforming the nature of it: but by an externall adherent qualitie, in relation to the businesse about which it is used, or for which it is set apart: So also secondly, In what part or place wee have the most lively demonstration of his Presence, there must be the very highest degree thereof; and so, the highest Court of (or for) his Holinesse: wherein the resemblance or Monument of his Residence standeth, not as an Image, but as a signe or testimonie; even as the Arke was the signe of his presence

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sence in the Temple. For now the greatest signe of Gods residence in his holy place, is the Altar, or Holy Table, (call it which you will,) even as the Arke was heretofore the signe of his presence in the Temple. Toward this part therefore (I say) a more awfull reverence is required, then towards, or in any other part beside. For in a word to shut up this, although it were griepe enough to the ancient Christians to see any part of their Churches violated or prophaned by the Pagans; yet, that they should violate this *Holy Place*, was a great *Cardolium* indeed, and did augment their sorrow to the very full. Whereupon Saint *Crysostome* complaines after this manner, writing to *Innocent* the first Bishop of *Rome*. *Neither was here* (saith he) *an end of those things: for the Soldiers entred even into the very Sanctuarie; Some whereof we know were not so much as initiated in Divine Mysteries: and there they saw those things which were within; Yea, and the most holy blood of Christ was spilt upon the garments of the folsaid Soldiers: as it falleth out in such a tumult.* And thus much for Reverence in entring.

THE next concernes our Deportment being entred, all the time the Service is in doing. Now this must bee such as becommeth those, who either speake unto God, or have God speaking unto them. For as in hearing God commeth

commeth neere unto us, so in Prayer we come
 neere unto him. And if so (as so it is) then
 surely bold and lazie postures are unsufferable;
 and irreuerent gestures more then unseemely.
 Some may not sit, when others stand; or scorne
 to bend when others kneele. Saint *Paul* (who
 would have all things to bee done decently
 and in order) forbids the covering of the head;
 and would, that hee who made the whole man,
 should bee worshipped of the whole. For, as
 wee must shew our faith by our workes; in like
 manner our inward humiliation, deuotion, and
 honour to our God, must bee sure to appeare
 in our * outward gestures, and comely po- * 1 Cor. 11. 4
 stures at his holy service. God expects that we
 serue in both; soule and body. For as the se-
 cond without the first is a dead oblation; so
 the first without the second, is but a maimed
 offering. Which agrees to that of Saint *Paul*
 in another place, *With the heart man beleeueth*, Rom. 10. 10
and with the tongue hee confesseth. Or more
 plainly, to that of *David*, *Oh come, let us wor-* Psal. 95. 6
ship and fall downe, and kneele before the Lord our
Maker. Or (if you will) to that of Saint *Paul*
 yet once againe; saying: *I beseech you brethren* Rom. 12. 1
by the mercies of God, that yee give up your bo-
dies [as well as your soules] a liuing sacrifice.
 The second Precept speakes as much: For, if
 wee may not bow unto an Image, because God
 is a jealous God; then (without question) we
 must, in such parts of his service as require it,

Math. 4.9.

Revel. 4.10.

bow and fall downe when wee worship Him? Did not the Divell therefore thinke it a great point of honour to have our Saviour shew his worship and reverence towards him, by falling down in worshiping of him? He did not say, It sufficeth if thou wilt but inwardly adore me. But, *All these will I give thee, if thou wilt fall downe and worship mee.* And in heaven, as Saint Iohn saw it represented to him, is not God worshipped by the bowings (or fallings downe) of those that bee there? Verely (as I have already shewed) Heaven is alwayes like it selfe. The Church Militant is a kind of heaven upon earth: and therefore the Congregations in it, must imitate the Assemblies which are Triumphant.

Here wee must take no knowledge of either Father or Mother, Master or Dame, or other of our Betters, so as wee leave Gods service, and rise from our knees to honour them. For they that doethus, seeme to say to God Almightye, *Stay awhile, I shall bee for thee againe anonne: My Master and Mistris are not yet in their seates; I am now standing up unto them, and will by and by kneele downe againe unto thee.* But whoever they bee who have used to doe thus, must (if they doe as they ought) doe so no more. For if they doe, they preferre the Creature before the Creatour, and reverence their Master above their Maker. For 'tis a Rule, that when the dytie which wee owe to God, and the

the dutie which wee owe to Man, stand in competition both together, we must then leave all, Father and Mother, Master and Mistris, to waite upon God. *Have ye not houses to eat and to drinke in; Despise ye the Church of God,* saith the Apostle : although in another case. So may I say in this, *There bee other times and other places to shew your dutie and respect to Man:* But now remember yourselves, you are met together for the service of God. And if so, then in a word, *There must be nothing either said or done, which may make us forget the businesse wee come for.*

Oh but doe I not heare some object, that these postures or gestures which are used [as bowing, kneeling, and standing up] are but outward Ceremonies, and humane civilities, such as are not seldome applyed unto Men : and therefore farre unfit for God, who would have the true worshippers to worship him in spirit and in truth? Object¹

I have in some sort given answer to this already. But that nothing be wanting, it is further answered, namely, that when wee applie these gestures unto God, they are changed in their nature from what they were when wee applyed them unto Men. They were then civill honours, but are now to bee accounted acts of holinesse. For it is a Rule, that acts are specified according to their object, and end. Now then, in these, the object is God, and his glorie their highest end. For albeit the Lord,

in respect of himselfe, stands in no need of this; because of himselfe hee is all glorie, to whom no creature can adde any thing: yet, in regard of us, it ought to be done; who doe thereby acknowledge our owne meanenesse and subjection, and testifie that reverent and religious esteeme which wee have of his divine Majesty, to whom, and not unto our selves, all the highest degrees of glorie that can be imagined, are of all creatures to bee ascribed: And so, what Ceremonie soever is best able to expresse this, is the most commendable, and best becomming us in our Devotions. Nor is it (among true worshippers) but a spirituall, as well as a bodily worship. For (as before was said) *Bodily worship is performed in spirit*, inasmuch as it proceeds from spirituall Devotion, and is ordered to it. Yea, and being ordered thereunto, it cannot but prove an adjuvant cause to edification: For even by outward ceremonies, and sensible signes, our mind is incited to tend towards the Lord. And therefore, *Oh come, Let us worship and fall downe, and kneele before the Lord our Maker*, is an excellent invitation at the beginning of the publike Service.

But I hasten further, because I desire to expaine some other things; as standing up at *Gloria Patri*, at the Gospell, at the Creed: and shall also speake of Bowing at the name of *Iesw*, and of the Answers required in the Liturgie. For all these things are such, as fall within the compasse

Standing at Gloria Patri.

compasse of this third thing, which concernes
our Cariage or Deportment.

And first of standing at *Gloria Patri*; it was
a long while since observed, and was a generall
custome to stand up at it, in all the Churches
of *France*: And this, above one thousand and
two hundred yeares from hence. For *Cassian*,
who flourished about the yeare of our Lord
God * 430, makes * mention of such an or-
der. Where note first of all, that it is no late
innovation; but an ancient practise. And se-
condly, as it is ancient; so also a gesture com-
mendable and pious: for it is a signe that wee
give small glory to the Trinitie, when wee doe
it sitting, and shew no more token of reverence
to the highest Majestic, then as if wee were
baile fellow well met, or companions to the God
Almightie.

Nor secondly, is it Popish or superstition, *Standing at*
to rise from our seates at the reading of the *Gospel*.
the Gospel. For it is in regard of the authour of
the speech, which is our Lord Christ: whom
wee blesse and magnifie for his glorious Gos-
pell: giving thanks also to God the Father,
for sending of his Son to be the publisher, and
declarer, of such good things, as are contained
therein; from whom the Ministry thereof is
appointed untill the end of the world, to bring
men out of darknesse into light, that they may
be

be saved. Whereupon it is, that wee doe not only stand up whilst the Priest readeth it, but also use to utter certaine words of acclamation; as *Glorie be to thee O Lord*, at the beginning: and at the end, these, or the like words follow; *Thankes be to God for his glorious Gospell*.

And why wee doe not so at the reading of the Lessons, is because the reason of doing thus, holds not so fully there as here. For the Gospels are more select places then the Lessons, and doe most commonly declare historically, something or other which our Saviour either spake, did, or suffered in his owne person, for us most miserable sinners. That incomparable *Hooker* gives the like reasons; as may be better seene in his owne writings.

See Polyd.
Virg. de in-
uent. lib. 5. c. 8
and Galois,
anno 398.

Now who can find any harme at all in any one of these orders? Is there not rather a great deale of good? The last of which is also very ancient: for I find that there was a Law made concerning it; about the yeare of our Lord 400. which is now 1237 yeares since.

*Standing at
the Creed.*

Also, concerning our standing at the Creed; well is it that so wee doe. For this is a posture which we use in testification of our faith; and allegiance to Christ our Generall; as our English Postiller hath declared. For as wee may know who is the Captaine of such or such a Souldier, when wee see his Colours: so a Christian, by this authentique Creed, is distinguished

guished from either *Iew, Turke, Atheist, or Heretick*. In token whereof it hath beene a long and laudable Custome in the Church of God, to stand up at the rehearfall of it, openly to manifest our faith and allegiance to Christ Iesus our Generall, *viz.* that we will not shrink backe from Him, but stand and acquit our selves like men, in the defence of that faith, which he hath taught us, in spight of all that shall oppose it.

And next, as for bowing at the name of *Ie-^{Bowing at} sus*; it is no superstition: but (as the seed-plats ^{the name of} of the Church, I meane those two famous *Iesus*. Lights of our Land, the two Vniversities have determined) an outward signe of our inward subjection to His divine Majestie, and an apparent token of our devotion. Or this: It is to testifie and declare our submission to Iesus Christ in that exaltation wherewith God the Father hath exalted him, as a recompence for that profound humilitie, and compleate obedience, which he shewed and performed. For (as the Apostle speaketh in that text, in which ^{Philip. 2.8,9} this dutie is commanded) seeing he humbled ^{10,11} himselfe, and became obedient to the death, even the death of the Crosse; therefore hath God also highly exalted him, and given him a name above every name, *That at the name of Ie-^{sus} every knee shall bow, &c.* So that here it appeareth, that this honour is assigned to him as a

* See Bishop
Andrews
Sermon upon
Philip. 2.
8, 9, 10.
* Math. 27.
37. 40.

part of his reward * *Propter mortem crucis,*
for the death of the Crosse. For whereas the
chiefe Priests, Scribes, and Elders, at the time
of his death * mocked him (in allusion to his
name) saying, *Hee saved others, himselfe he can-*
not save : and whereas the Jewes and wicked
Miscreants have alwayes ever since derided the
Christians with their crucified Iesus; it pleased
the Lord in his wisdom to exalt his Name so
much the more, by how much it was debased;
and vilified by wicked men. And this hee
would should be expressed by some externall
gesture, thereby to shew the inward obeysance
and subjection which is due to Christ.

Against which whilst some object, that it
cannot be meant of any actuall bowing of the
knee; because Angels, Soules departed, Di-
vels, and damned soules have no knees to bow,
they doe but deceive themselves. For the A-
postle, speaking unto men, speakes after the
manner of men; giving us to understand, that
as wee are to shew our reverence and subjec-
tion by bowing of the knee, so they, by some
such gesture as is truly correspondent to this
of ours. Wee know that in * another place,
hee gives the Angels tongues; And therefore
may as well in this place give them knees:
They have the one as well as the other; And so
in their kind, doe what is here commanded us.
They their way; wee ours: for there be many
passages in the * Revelation which may cleare
this doubt. And

* 1 Cor. 13. 2

* Rev. 4. 10.
5. 8. & c. 14.
7. 11. See also
Heb. 1. 6.

And albeit some of these, of whom the Text
 speaketh, be of a different quality from the saints
 and Angels, and are therefore obstinately bent
 against Christ Iesus, and will not for the present
 do their Reverence, nor be willing to shew any
 outward token of subjection, or obedience, yet,
 seeing Christ must reigne till he have put all his
 enemies under his feet, the time shall be sure to
 come, when the strongest opposites shall bee
 brought unto it, and (whether they will or no)
 be made to stoope, and to do open reverence to
 that blessed name, which hath bin so often scor-
 ned, and derided by the Devils and wicked.
 And therefore, let every one that liveth bee a-
 fraid, even how he leanes to perversnesse, lest he
 come at last to be accounted guiltie of a despe-
 rate evil: For when we have done the best wee
 can, it is no whit more then Christ hath meri-
 ted. For worthy is the Lambe that was slaine to
 receive power, riches, wisdom, strength, ho-
 nour, glorie, and blessing; *Revelat. 5. 12.*
 Besides, were it so that this were not spoken
 properly in respect of us, who have knees, it
 may as well bee granted, that neither is it re-
 quired of us that wee should confesse: for the
 one is mentioned in the text of Saint Paul, as
 well as the other. So that if wee take away the
 propriety of speech from the one, wee take it
 also from the other, and then, wee are as little
 bound to confesse, as to bow: which were a ten-
 net directly opposite to a knowne truth. For,

1 Cor. 15. 25.

as with the heart Man beleieveth, so with the tongue he confesseth, as the Scripture elsewhere speaketh, viz. *Rom. 10. 9, 10.*

Nor againe is there cause to feare, that although wee bow at the name of *Iesus*, and not at the name of God, that wee doe thereby advance the Sonne above the Father. For first, this honour of Christ begins with the Father: hee was the cause of it: by Him was his Sonne exalted, both in his person and his name, which hee would should bee acknowledged: and therefore (saith the text) *every knee shall bow, and every tongue confesse.* And secondly, as it began with him, so it ends with Him also: for (saith the text againe) *It is unto the glorie of God the Father.* And no marvell: for it redounds much to His glorie, that wee should thus honour his Sonne. It is no will-worship taken up on our owne heads: but such, as even the Father himselfe both desireth should bee done, and is not only well pleased that it be done, but also glorified in regard that it is done. From whence it appeareth, that this bowing to the Sonne, is in effect a bowing to the Father also, at whose command, and unto whose glorie we doe it.

And although it be in it selfe a dutie of the text, yet hath the Church also interposed her authoritie for the more strict and decent observation of it. In which, neither doth our present Canon, nor that Injunction of *Queene*

Canon 18.
Injunct. 52.

E H

Elizabeth,

Elizabeth, cause more to bee done then what had formerly beene observed in the Church of God, in those ancient times which had beene before. For when they speake of reverence done at the name of *Iesus*, these words are also mentioned, *viz.* as it hath beene accustomed.

Nor was it a late custome among the Papists: for even in the dayes of Saint *Hierom*, the Christian Church was carefull to observe it. His words bee these: *Moris enim Ecclesiasticis* Hier. in Is. 45. 23
est, Christogenus fletus: quod Iudaei, mentis superbiam demonstrantes, omnia non faciunt. For it is (saith hee) the custome of the Church to bow the knee to Christ which the Iewes, shewing the perversnesse of their mindes, altogether refuse to doe.

Thus it was then: but how long before, I cannot tell. Only this I observe from hence, that the ancient Church understood that text, where this dutie is taught, in the same sense that we understand it now. And therefore, how they can bee acquitted from enemies of the Orthodox veritie, who feare not to stand against it, no man (I suppose) is able to declare: And sooner by farre may they bring forth an argument of spight, then an evidence of the spirit, who speake against it.

The next dutie that I shall mention, is, that being in Gods house, and at his service, care
The people must use the Answers of the Liturgy
must gie,

Revel. 14. 2.

must bee had to use all the Answers of the ho-
ly Liturgie; and that cheerefully and aloud :
nor whispering, or betweene the teeth : nor (as
some doe) silently, and not at all. For tell me
(I beseech you) where is the eagerneffe of
your Prayers and Prayses, if in a publike As-
semblee yee bee as mute as fishes ? *I heard a
voice from heaven (saith Saint Iohn) as the
sound of many waters, and as the sound of a great
Thunder : and I heard the voyce of Harpers harp-
ing with their harpes.* Like unto which should
bee the voyce of the Church on earth, in all
her severall Congregations, when shee uttereth
her Prayers and Prayse to the God of heaven.
For first, wee are to come joyntly to the place
of publike meeting, like the concourse of ma-
ny waters ; whose voyce stands to signifie the
voyce of a numerous, and full multitude, be-
ing met together. Secondly, to bee earnest in
our devotions, like the sound of a great Thun-
der. And then thirdly, shall this loude voyce
of ours bee muscally, like unto those heavenly
Harpers harping with their harpes. It may be;
*Multa vox ex Psallentium multitudine, sed dele-
tabilis ex consonantia suavitatis :* which is true,
both in singing and in other parts of Gods
service.

And verely, it was the praise of the Primi-
tive Church (in whose steps is the best footing)
to doe all this, joyntly and aloud : inso much,
that as (Saint Hierom speaketh) their Amen
was

was like a clap of Thunder; as is here signified: and their *Halleluia*, as the roaring of the Sea.

I should bee glad therefore to see the people joyne with their Minister, both in heart and voyce; and to let so cheerefull and so good a light shine forth before men, that thereby the forwardnesse and alacritie of one, may stirre up the dull drooping soule of another; and so, all bee as they should, in the House, and at the services of God. And thus much for Deportment being entred.

Fourthly, as wee may not bee Late Comers, nor Ill Enterers, nor of Ill Deportment being entred; So neither may wee be such giddy-headed Fugitives, as to bee gone away before the whole service bee fully ended. For, in the judgement of *S. Chrysostome*, *Hee is no better then a Fugitive, who takes his leave before the time come that hee bee dismissed.* Nay, should hee goe to a Theatre, hee would scarce be guiltie of such a quick departure: but would first expect his *Valete & plaudite*, and then depart. And is not the Priests blessing (besides the service that he goeth from) of a farre greater consequence? Prophane men and women, thus to dishonour the God of heaven! Oh tell it not abroad, but to terrifie these idle and wearie worshippers. They preferre their owne desires before Gods service: and so, in effect, make any thing else their God, rather then the Lord:

4.
We must not
depart till all
be ended.

Chrysost. hom.
de non con-
temnend. Ec-
clesia,

Lord: How else could they shew such an irksome assent to his holy worship?

But 'tis not unknowne what was the censure for this offence, in the dayes of old. From the first words, *οὐρανὸν λαοίς* (in which the peoples silent attention was called for) untill the last words, *λαὸν ἀποίης*, or *Dimissio populi*, they might not depart: it being a censure no lesse then excommunication to bee gone away before the end, excepting in cases of extreame necessitie. Thus in the Greeke Church. And in the Latine there was *Ite, Missa est*, twice pronounced by the Deacon: once, when the *Catechumens* were sent away; and once at the end of the Communion, after the whole Service was fully ended. Our * Canon therefore doth not ill beseme us, which treads so neere such pious times.

* Can. 18. Eccles. Anglic.
See also Concil. 4 Carth. 6^o
Concil. Aurel.
Can. 28.

And seeing it is in the power of the Church to make such Lawes, let it bee in the conscience of the officers to see them kept. Yea, in a word; as wee pray that God would heare us, and goe not farre from us: so, by the like relation, wee are to bee carefull that wee runne not away from Him. For it is but justice, that God deale with us, as wee with Him. And if wee forsake, or flie his House on earth, no marvell if hee will not suffer us to enjoy the faire beautie of it in the glorions heavens. In such a case as this, the complaint can bee no sooner taken up; *Lord, why hast thou forsaken us?* but presently

sently the answer will be as ready, *Oh wicked and slothfull servants why hast thou forsaken mee?*

Last of all, as for Reverence in departure, they are ill advised who rush out together like an heard of cattell. For when all was done, *They bowed themselves and worshipped.* Their last posture being like their first: as the * *Scriptures* also beare us witnesse.

* See a Chro
29.29.

AND now after all this, there is one thing more would be observed, namely, that we ever remember for whom this House is set apart. If it bee once Gods House, 'tis alwayes for: as well when no assemblie is there present, as when the Service is in doing. For by the relation of divine proprietic, as it is alwayes holy; so alwayes His. And this comes to passe in regard of the Dedication or Consecration thereof to the divine Majesty. For when a thing is once dedicated or consecrated to the Lord, the proprietic thereof becomes so His, as it is no longer Ours. Yea, thus to be Gods, is to be His in a peculiar manner, and not as other things are.

And for all this, wee have sufficient warrant; First in the goods of the Church, as in that example of *Ananias* and *Saphira*, in the Acts of the Apostles. The goods were their owne, before they had devoted them: but then they

AA. 24

nothing

I

nothing

Dan. 5. 23.
Tbed. 1. 3.
e. 12. 13. and
Soyen. lib. 5.
e. 7. Math. 21.
12. Ioh. 2. 14.

nothing appertained to them. Secondly, in the Vessels and Vitralls of the Church; as was seene, not only in that example of *Balthazar*, but in that also of the wretched *Felix*, and filthy *Julian*. And last of all in the very place it selfe, as our Saviours act (beside other examples) hath well declared.

And therefore it is more then manifest, that they are in a great error, who would have Churches holy no longer then the time of diuine Service. For, as there is alwayes a great difference betweene a Priest and a Lay-man, So alwayes a great difference betweene a Church and another place.

Which [to conclude with] affords us these two Lessons. First, that wee are at all times so to behaue us in Gods house, as that wee be more reuerend there then else where. It is the place where his honour dwelleth: and to bee uncovered in the Kings presence Chamber, is an usuall thing, though the King bee not there. It should bee as usuall to doe the like, much rather, in the Houses of God, though the solemnitie of service bee not then. For there can bee but little love to God, when rudenesse takes place of reuerence, and sequesters our respect from such persons, things, and places, as belong unto Him.

Secondly, if it bee Gods house, it cannot bee also thine, wee may not pervert or turne it to any secular employment. For, though the

Diuel

Diuel deale cunningly, and perswade (what hee can) the contrarie; yet let it not bee thy fate to bee thus dangerously mis-led by such a Liar. For, as hee deales falsely when hee would have us beleewe, that wee may retaine God in our hearts together with our sinnes: So hee deales as deceitfully when hee would have us thinke, that Gods House may serve for other uses besides his service. Retort it therefore back againe; that as God, when hee calls to Man for his heart, meaneth not that the World, the Flesh, and the Divell should have one part, and hee another: but meaneth that it bee all for himselfe: So, if it bee Gods house, hee must and will have it all alone. Before it was built to bee an house to thy God, the ground and cost were thine owne, and thou mightest have done with them what thou wouldest; as in that before of Saint Peter to *Christus*. But when thou hast once given them to God, it is no more Thine, but His house. Yea, and so His, as that it be solely His. Hee loves no partner, nor is delighted with the doings of a rude and wicked Prophaner: for *Holiasse becommeth thine house forever*; as it is in the 93 Psalme, at the 6 verse.

Quest. But bee there no times, nor no occasions, wherein things sacred may be applied to a common use?

Ans. There be, I grant, some cases where in the Lord will have mercie, and not sacrifice:

but it is not for every one to judge of that. Howbeit; this I may say; that Chrītie is a maine piece of pietie; and in that regard; holy things cannot bee properly said to bee prophaned, when wee are forced to make them serve to the necessities of our Brethren; as was seene in *David* [*Math. 12.*] when hee, and they that were with him, went into the house of God, and did eate the Shewbread, as also in that of some of the Fathers, who were necessitated to sell a part of the holy Vessels for the safetie of the needie. And in like case, I thinke, the Church is not prophaned, though wee be shut up there, for our better safetie; if, when wee are there, we doe not that which may prophane it. *Yea of glorious and of blisshew*

But what's all this to that unsufferable libertie which some men take, either in the making of it a place to teach a Schoole, to lay lumber in, or a place for Iuries to consult together at their Courts and Leets, or a place for neighbours to come and commune in about their Sesses or other compositions, or for a prophane Glazier to mend his glasse upon the holy Table, or to say (as hath been sometimes) that Playes and Enterludes may bee acted there: No: These, and the like, are farre from that which may bee done in such a place. And therefore, as Christ whipped the Buyers and sellers from the Temple, overthrew the Tables of the money-changers, and seates of them
that

Gods house is at all times holy.

61

that sold Doves : So should every Christian Church, zealously expell all such kinds of prophane doings from the Houses of God: For it cannot but bee well pleasing to the owner of them, to see his honour thus advanced. And, God bee thanked, wee have those among us, who are tenderly affected towards it. The Lord make them prosperous : and never let them prevaile (oh Lord) whose factious proceedings declare too well, that they love to trouble the harmlesse peace of their Holy Mother,

Soli Deo Gloria.

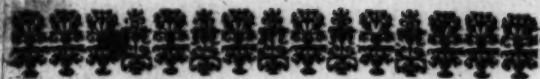
FINIS.

Gods house is as all things holy.

that fold Doves: So should every Christian
Church, seasonally expell all such kinds of pro-
phane doings from the House of God: For it
cannot but be well pleasing to the owner of
things, to see his honour thus advanced. And
God best understand, we have those among us,
who are tenderly affected towards it. The
Lord make them propitious: and never let
them prevail (Oh Lord) whose factions pro-
ceedings declare too well, that they love
to trouble the Church's peace of
their Holy Mother.



1831



*Perlegi hunc Tractatum, cui titulus Prophe-
no-Mastix, dignumq; iudico quitypis man-
detur.*

*Tho. Wykes R. P. Episc.
Lond. Capell. domest.*

*Octob 17.
1638.*



Ergeben sich dem Kaiser
als treuer und gehorsamer
Mann

Wolfgang von
Humboldt

